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General Comment

[Edited by Gilbert Campbell Scoggin, The University of Missouri.]

In the *Yale Review* for October Mrs. Anne C. E. Allinson writes entertainingly on "Virgil and the New Patriotism."

Professor Gilbert Murray, of Oxford, has repeatedly shown that the ideals of the scholar and those of the public-spirited citizen do not conflict. To the *North American Review* for September he contributes an essay entitled "The Pale Shade." Under this striking title, explained by the quotation with which he begins, he has undertaken to interpret certain traits of British character, often misunderstood by the foreigner.

In *School and Society* for September 1, Professor H. C. Nutting, of the University of California, points out further shortcomings in Dr. Flexner's methods of reasoning, taking as his basis Dr. Flexner's article which appeared in the *Atlantic Monthly* for April. He holds the doctor, willy-nilly, to several points essential to sound thinking, points that had been "touched" in a manner rivaling that of the "artful dodger."

For the purpose of calling the attention of advanced students to the advantages of study in the French universities there has recently been issued a comprehensive volume under the title *Science and Learning in France*. The book bears the imprint of the Society for American Fellowships in French universities, and the opportunities offered in the various fields of knowledge are outlined by corresponding specialists. The committee in charge of archaeology was composed of Professors G. H. Chase, of Harvard, H. N. Fowler, of Western Reserve, A. L. Frothingham, of Princeton, and J. R. Wheeler, of Columbia. Professors W. G. Hale, of Chicago, and E. K. Rand, of Harvard, are responsible for the section on Latin studies. Greek scholarship in France is outlined by Professor John A. Scott, of Northwestern University. Among the illustrations in the book are likenesses of Émile Chatelain and Henri Weil. The volume was planned and begun toward the close of 1915.

In pleasant contrast with the recent ravings of the now-impeached Governor of Texas against the tendency of so many of the residents of his state who were "going hog wild" about higher education, there stands out prominently the action of the neighboring state of Oklahoma in placing as its first representative in Statuary Hall a statue in memory of Sequoyah, the half-breed Cherokee who devised the so-called Cherokee alphabet. Sequoyah's achievement is of considerable interest to the student of language and writing. Although uneducated, he displayed wonderful ingenuity in devising, largely

from a spelling book that had fallen into his hands, characters that should represent the sounds of his native Indian speech. His alphabet, composed in 1821 or thereabouts, is syllabic, and it is said that in a few days an Indian can learn to read his language, and that in two or three months a child learns to read and write. This, coupled with the fact that several other syllabaries have been so successfully employed among Indian tribes, suggests that there are certain inherent advantages in such an alphabet. The unsuccessful attempts to represent the sounds of strange languages by means of our Roman alphabet are notorious. Anyone familiar with history of linguistic science will at once call to mind the frequent polyglot collections of an earlier day. The progress of linguistics was long retarded because scholars paid almost exclusive attention to the written form of the word, to the neglect of the oral pronunciation. Some of the difficulties of a syllabary are familiar to classical students from the Cyprian inscriptions (e.g., from Idalium), from Sir Arthur Evans' discoveries in Crete, and from the Nāgarī alphabet. A specimen of the Cherokee may be found by the curious in the *Album of Language*, published by Lippincott in Philadelphia in 1869. It was compiled by one Naphegyi, a name which I, for one, should be glad to find written in syllabic characters, as I have never been able to discover its pronunciation.

In the *Educational Review* for September Professor Charles Newton Smiley, of Grinnell College, contributes a discussion of "The Case of X versus Dr. Eliot, Dr. Flexner, *et al.*" With a pleasant play of humor he shows how useful is the study of Latin if one's sole interest in college is not completely centered in the football field, but even against one's will slightly diverted to a source from which may be acquired a wide vocabulary and ability to understand the best writings put forth in all realms of thought. Even after eliminating a large percentage of "students" who through nature's parsimonious dole of wit are unable to succeed in reaching the intellectual goal, there still remains an overwhelming majority who may attain it "if we allow them to thumb a Latin lexicon five or six years. To be sure, few of them will be able to speak fluently this refined diction, with purity, brevity, lucidity, precision, and appropriateness; but a considerably larger number will be able to write it, and all will be able to read it with comfort and understanding." He maintains that it is decidedly undemocratic for anyone "to deprive the children of the masses of their opportunity to learn the language with which they may hold converse with the world's greatest spirits." Likewise it is unscientific for would-be reformers to attempt to persuade a whole people to give up a form of education which has worked well, as President Eliot admits, merely to try a new scheme whose results are absolutely unknown. No plea is made for Latin as a vocational study, although even here its worth is proved. Rather the fact is emphasized that its study gives one power for enjoyment and it trains for citizenship. In conclusion, Professor Smiley quotes from the *Autobiography of an Individualist*. The author was a railroad signal man, and he says:

In presenting an argument, stating a case, or pleading a cause, I always attributed my intellectual advantage to the fact that in my youth I had received a thorough drilling in Latin and Greek, while my companions, as a rule in my line of life, had not. As a simple, practical equipment for life's journey, what may be called my classical foundation seems to me now to be worth all the features of my school education put together.

"Is American Higher Education Improving?" This subject is discussed in the September issue of the *Educational Review* by President Nicholas Murray Butler, of Columbia. President Butler thinks that present education lacks many of the useful features of a former generation, such as discipline which resulted from close application under strict oversight to a few difficult subjects.

No educational instruments have yet been found that, in disciplinary value and in capacity to train a powerful and a subtle mind, are equal to Greek, Latin, and mathematics. The descriptive and experimental sciences cannot do it—or at least they have not done it—and the same is true of the newer subjects of study that are humorously, if roughly, classified together as the "unnatural sciences"—economics, sociology, and the like.

Through long-continued use, Greek and Latin have acquired "the qualities of a highly tempered and highly polished tool." While other subjects may possibly acquire these qualities, they have not done so. President Butler thinks that the study of these three subjects is on the decline in America and that in a few years a knowledge of Greek will be as rare as a knowledge of Hebrew, and that mathematics will soon follow the same path. With all the modern devices, such as adding machines and the like, a knowledge of mathematics will have no practical value as an incentive to its general acquirement. But what is to take the place of these subjects in the educational scheme? "The vague discussion of what are called social questions will not discipline or train anyone." Even history, if it be regarded apart from chronology and taught as the mere working of economic law, will have little value for education. President Butler is of the opinion that "higher education in the United States is at present in a condition where it may readily drop backward rather than improve." Students are allowed too wide a range of subjects, and this leads to a loss of the discipline which comes from concentration, from hard work, and from "mastery of some relatively smaller field that comes from pursuing a better and older method." However, it is a hopeful sign that already in some institutions there is a tendency to compel the student to concentrate his work. While there should be a broadening of one's vision, there should also be a method that will lead the student beyond the mere elements in some restricted field. He thinks that much good has been accomplished by extension work and by summer schools. Scholarship, too, is now in higher esteem than formerly; and, although it has lost some desirable qualities, it has added some others also desirable. There are now more "authorities" in America than ever before. In spite of the rather pessimistic strain throughout, he concludes that, in general, higher education is now improving. We are likely to show impa-

tience at its apparent slowness. "The problem before those who are charged with the care and oversight of higher education is to preserve its standards and its ideals while meeting to the full the demands of a new and increasingly complicated economic and social life."

A society has recently been formed at The Hague for the purpose of publishing a new and complete edition of the works of Hugo Grotius. Grotius was born at Delft in 1583, and few men have left behind them such great fame for precocity and subsequent achievement. Distinguished alike as lawyer, historian, theologian, and philosopher, his distinction was largely grounded in a thoroughgoing knowledge of the classics, which were familiar to him from a very early age. He had attracted the attention of Scaliger, and at the age of fifteen he had edited Martianus Capella. Apart from critical work on the ancient classics (Lucan, Silius, Seneca Tragicus, Tacitus), and from translations from the Greek (Euripides, Stobaeus, *Anthology*), mostly done while still a very young man, he wrote a considerable amount of Latin verse. Dr. Sandys, the historian of classical scholarship, gives him first place among the poets of his age for the reproduction of the classical spirit. His poem *Adamus Exul* was known to Milton, who seems to have taken several suggestions from it. One overzealous critic was so obsessed with the idea of plagiarism on the part of Milton that he actually translated numerous passages from *Paradise Lost* into Latin and tried to palm them off on his readers as passages from Grotius which Milton had brought over bodily into his own work! His eminence in public life involved him in a great religious dispute, and at the age of thirty-six he was condemned to life-imprisonment. He escaped, but was thereafter an exile from his native land. In his general attitude toward church separation, he bore a close resemblance to Erasmus, as Mark Pattison has well pointed out. He thought that Protestant and Catholic could unite on fundamentals and hold in the background mere doctrinal differences. His work *De veritate Christianae religionis* was long used in Protestant schools, but he was attacked by a contemporary in a work entitled *Grotius Papizans*, and in more recent times Hallam has detected a "bias towards popery." It is as jurist that Grotius is more generally remembered at the present time, and in particular as the author of *De jure belli et pacis*, published at Paris in 1625. This epoch-making book will be found best analyzed and criticized by Hallam in the concluding section of his second volume dealing with the *Literature of Europe*. The newly formed "Society for the Publication of Grotius" will first undertake to issue his correspondence, letters written both by him and to him. This will be of special interest to all serious classical students who appreciate the broader aspects of classical learning, because Grotius numbered among his acquaintance such scholars as Puteanus, Salmasius, Meursius, Vossius, Heinsius, Casaubon, and Scaliger.

In the *School Review* for December, 1915, Mr. Daniel Starch, of the University of Wisconsin, published the results of a study which he had made for

determining the value of the study of foreign languages. He found "that the study of foreign languages materially increases a pupil's knowledge of English grammar, but it increases to a small extent the range of his reading vocabulary, and that it modifies only slightly his knowledge of correct grammatical expression or his general scholarship." Without stopping to discuss the seeming inconsistency between the first and third statements, or to debate the tenability of the second, I shall only note that he found that students entering the university with Latin were superior in English and other subjects to students who entered with only modern languages or with no foreign language. He also found that in the high school, pupils in the Latin group were somewhat superior. In the same journal for April, 1917, he publishes "Further Experimental Data on the Value of Studying Foreign Languages." In this later study he tries to discover how much of this difference which exists between pupils with and without foreign-language study depends upon the actual training and how much upon difference in native ability. After a test given to 177 university students he decides that "training in foreign language seems to have produced a distinct effect in greater fluency of words in writing and in more rapid perception of words in reading." This is probably an obvious fact to any teacher of the classics. Next comes Mr. Myron J. Wilcox, who, in *School and Society* for July 14, 1917, takes up the question, "Does the Study of High-School Latin Improve High-School English?" Taking a suggestion from Mr. Starch's results, he insists that "if the superiority in English of the classical students is due to classical training, we should expect to find greater superiority after Latin has been studied than before; but if it is inherent and not the result of training, there should be as great superiority in English grades before as after the Latin was studied." He finds fault with Mr. Starch's method because no comparison is made of the ability of the pupils before Latin is studied, and this is essential "if the gains due to training are to be measured." What with tabulations, median grades, and the like, he reaches an interesting conclusion, interesting if true. He has taken for his investigation the four years of the high-school English of the pupils graduating from the Iowa City high school for the past ten years. "It is evident that those who were destined to take four years of Latin were already in their Freshman year clearly superior to those taking less Latin." He then proceeded to make a study of the high school at Cedar Rapids, "a commercial and manufacturing city," where, strange to say, the records of the past five years showed that most pupils had taken both Latin and German. In the Freshman year the classical group showed superiority to the groups taking either German alone or no foreign language, but in the Senior year he found little difference in the groups. He thinks that he has proved that, at least as far as these tested students are concerned, the superiority of those who took Latin is "not due to special discipline in Latin training secured in the study of Latin. It is probably due to the fact that, as a whole, the students who elect Latin are somewhat superior to those who refuse to take it."

Those who feel sympathy for the votaries of learning in their vicissitudes of fortune will find food for reflection in "Some Letters of Robert Foulis," edited with comment by Mr. David Murray in the *Scottish Historical Review* for January and April last. We get some insight into the dreams and ideals of a great printer who had the welfare of scholarship much at heart. The publishing firm of Andrew and Robert Foulis, which was active in Glasgow during a large part of the eighteenth century, must always have a place in the history of classical studies, albeit that place is more humble than that occupied by the earlier houses of Aldus and Stephanus, and in our own time by that of Teubner. Of the many classical works issued by Foulis one was the edition of Homer for which Flaxman later prepared his famous plates. In the letters edited by Mr. Murray we see at first a prosperous printer who out of love for his calling sets before himself a task resembling that which had consummated the ruin of another noble printer. It will be remembered how Stephanus had wrecked his fortune by the issuing of his famous edition of Plato. An edition of Plato in the original Greek, accompanied by a Latin translation, now became the all-important task that Foulis laid upon himself. As early as 1749 proposals for the work were issued in which he announced his intention to cast type similar to the large type of Stephanus. He visited Leyden where he consulted with Hemsterhuis and Ruhnken. Thence he passed on to Paris where he received much help from scholars and was promised more. Texts with manuscript annotations from several sources were placed in his hands, together with a large mass of material for use in his proposed edition, which was to be edited by his brother-in-law, Professor James Moor, who held at the time the chair of Greek at Glasgow. For a long time the work of the firm was subordinated to the preparation of this great work. It was purposed withal to uphold the traditions of the best printers of the past: "I would be thoroughly satisfied with regard to the elegance of the Greek character which I use. I would have some researches for finding a better ink than ordinary, fully made out in the meantime." At one time hope is even expressed that within three months the first volume will be ready for the press. Meantime, Robert, being a man of taste in the fine arts, had conceived the idea of establishing an academy at Glasgow, and in the course of his travels on the continent he purchased many works of art. The academy was opened in 1754, and in 1756 appeared his Homer. His Plato was to rival this, but in 1766 he writes rather downheartedly that already he has made considerable expenditure for Plato, but that now the work is deterred by war abroad and by strife at home. The strife at home refers to the trouble that the jealous London printers were causing Scotch printers at the time. Probably the academy had been too great a drain upon his purse. At any rate it was closed in 1775 after the death of his brother Andrew, and the pictures were shipped off to London for the purpose of retrieving his fortune. They were dispersed for very meager sums, and on his homeward journey Robert Foulis, now a broken-hearted man, died at Edinburgh, June 2, 1776, and his great project died with him.